SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 30th August, 1873.

POLITICAL (DOMESTIC).

THE *Jubbalpore News*, of the 1st August, objects to the way in which the members of the Municipal Committee were recently elected at Hoshungabad. In the Kothee Bazar, as well as in the town, chuprassies were sent round by the Civil Surgeon to chase the people out of their houses and to make them attend and vote at the election *nolens volens*. The persons thus summoned were required to put a tamarind seed in any one of twenty-three earthen pots, labelled with the names of those who were set up for election. Thirteen men in whose pots the greater number of the seeds fell were elected as members of the Municipal Committee.

The Editor considers this mode of election a regular farce. To set up a certain number of men, and to elect from among them only those who might obtain a greater number of votes than others in the way above mentioned is, in his opinion, more like a lottery than an election; and he fails to see how the number of tamarind seeds thrown in the pots can be a test of the popularity of the men with whose names they are labelled;

seeing that the people who threw in the seeds scarcely knew what they were about.

He goes on to say that the mode of election taken exception to is also at variance with the Chief Commissioner's circulars on the subject, and to suggest that, as therein laid down, a polling place should be fixed for each division of a town, and there the inhabitants of that division should be invited to name any man of their mohulla they would like as a representative—the object of the election being first fully explained to them. The names of all the voters and the candidates should then be noted down in a register prepared for the purpose, and the persons obtaining the largest number of votes elected as Members of the Municipal Committee.

The same paper notices the prevalence of thieves in Hoshungabad, which is attributed to the insufficiency of the number of the town police, there being only ten or eleven policemen—a force by no means adequate for the protection of so large a town.

The *Roznámcha*, of the 13th August, repeats complaints as to the filthy state of the town of Kakoree (Lucknow), and wonders that the Municipal Committee should allow such a state of things to continue.

The *Nur-ul-Absar*, of the 15th August, has an article headed,—"The worshipping of the Cow, and the Hindoos the laughing stock of people of other creeds for it." The article opens with the remark that the idea that the cow is an object of worship among the Hindoos has taken possession of the minds of people of other persuasions to such an extent that they not only laugh at them for it, but in order to hurt their feelings go so far as to torture the animal in their presence. Allowing that cow-worship is a vain superstition, it is yet inconsistent with reason and justice that an animal so useful as the cow should be treated in this barbarous manner.

It is also worth while to reflect that, though the Hindoos of the present age may be looked upon as ignorant and foolish,

their ancestors were profoundly learned, and well versed in the science of politics and government. This is manifest from the specimens of their literary and scientific works, which have come down to the present day, and has been acknowledged both by the Mussalmans and the English, by whom the pundits have been spoken of as "the Indian philosophers." These very philosophers, among other directions connected with politics, have particularly invited the attention of the ruler of a country to what they term "*asht-warg*," or eight important subjects—*viz.*, (1) agriculture, (2) trade, (3) the means of and facilities for trade, (4) the strengthening of forts, (5) the erection of bridges, (6) the capturing and keeping of elephants, horses, camels, and the like useful animals, (7) the increasing of wealth from mineral resources, and (8) peopling desert lands. In connection with the second of these—*i. e.*, trade—attention has been drawn to three points:—(1) encouragement of merchants and traders, (2) development of trade, and (3) support of kine. The above eight principles, it will be observed, are the basis of the policy of the English Government, which is regarded as the most civilized in the world; and just as the mutiny of 1857 has taught it to appreciate fully the uses of forts, the time may come when it will set as high a value on the cow as the Indian philosophers did.

The Editor goes on to say that, though Government is so intent on increasing the public revenues, it ignores the plans for the development of agriculture. It cannot be denied that it has opened canals which are very useful to agriculture, but these, besides being extremely expensive, can be of no avail, unless other necessary means are likewise kept in view. Experience has shown that since the introduction of canals, the price of grain has risen considerably, higher than what it was twenty years ago; and, though hitherto no great difficulty has been experienced in the collection of the public revenues, there can be no question that if the produce of grain continues decreasing as at present, people will at last find it beyond their power to pay the State revenues. The Hindoo sages of old have

set down the keeping of cows as an important means of agriculture, and of the increase of a country's wealth, and to this principle it was chiefly owing that in former times India was proverbial for its riches throughout the whole world. No wise man who reflects on the state of the country can doubt for a moment that without the aid of bullocks agriculture cannot be carried on. They are necessary for ploughing, tilling, and irrigation purposes; and, notwithstanding the introduction of railways, are still largely used for the transport of merchandize. Added to this, cowdung is most valuable as manure, while the milk and butter which the cow yields are most wholesome and nutritious articles of food—a fact fully acknowledged not only by the Indian physicians but also by the English doctors. Moreover, it is stated by doctors that in places where cows are numerous small-pox seldom breaks out.

What a pity it is, then, that an animal of such vast utility should be cruelly and ungratefully slaughtered, simply for the gratification of the sensual appetite of a few. To kill so useful an animal is as unwise and ungrateful as if a person who takes shelter under a tree were to think of cutting it down; and it is only because the Hindoos hold the cow in such high estimation that persons of other nations have been led to believe that they actually regard it as an object of worship.

The *Allygurh Institute Gazette*, of the same date, repeats its suggestion about exercising great care in the selection of assessors in criminal cases committed to the Sessions Courts. In the Editor's opinion, the selection should be made from amongst Natives who are learned and acquainted with law and jurisprudence, but he would prefer the appointment of Government officials who are pensioners to the office.

The same paper has a communicated article on the question of the introduction of Hindee in the Courts of the North-Western Provinces in the place of Oordoo. The writer begins by expressing a hope that Government will decide the case, which so deeply affects the interests of the whole

country without being influenced by the views of any particular party. He goes on to say that the Governments of Bengal and the Central Provinces have already admitted the necessity and justice of the change, and to remark that, though it may for a time be distasteful to a certain class of Mahomedans who have inherited a natural dislike for everything Hindoo, the right-minded even among them will perceive that a just Government cannot help displeasing the few when the interests of the many are at stake. Its policy necessarily is to do the greatest good to the greatest number.

He then proceeds to examine the arguments advanced by a correspondent of the *Pioneer* in refutation of the reasons adduced by the originators of the reform in the memorial about to be submitted to Government as follows:—

Firstly,—With regard to the statement of the memorialists that all domestic and mercantile transactions are still conducted in Hindee characters not only by Hindoos but also by most Mussalman traders, it is alleged that those characters are quite different from the Deva Nagree, being called Kaithee, Mooriah, &c,, and that, therefore, those who know the latter will not be the least benefited by the change. This assumption is quite ungrounded. Kaithee, Mooriah, Mahajanee, &c., are simply corrupted forms of Nagree, which have been adopted to suit the convenience of those who use them, so that a person knowing the one can easily read the other with slight help. Besides this, by far the greater number of the people carry on their transactions in Nagree. All village accounts are kept in it; and almost all zemindars, and other persons who have any connection with landed property, know it.

Secondly,—The correspondent fails to see how numbers of Persian and Arabic words which have been adopted in the vernacular can be correctly written if Nagree is substituted for Oordoo. They will be as correctly written as Indian, French, German, and other words used in English composition are written in that language. Almost half of the words

in the English language are of Latin and Greek origin, but it is not necessary on that account to write them in those characters, and not in its own.

Thirdly,—The greatest objection urged by the correspondent against the change is that in case of its taking place, Arabic and Persian will receive a death-blow. Mahomedans will be alienated from the British Government for ever and abandon its schools; the Vernacular Offices will remain in disorder for years; and their expenses and work be much increased. It is strange that the correspondent should be led away by such wild and ungrounded apprehensions. Arabic and Persian will continue to be studied as ardently and zealously as Sanscrit is now when Hindee has no place in the Courts. It cannot be denied that the change will be attended with some confusion in the beginning, but as soon as everything is settled, the work will go on as smoothly as before. So, also, though it may entail some hardship on the present employés, it will scarcely be felt if the measure be introduced slowly and gradually. They will easily be able to learn Hindee during the time which will be allowed them. In brief, the advantages which the change will confer on the people far outweigh the temporary inconvenience of a few Government employés.

Fourthly,—Another argument advanced by the correspondent against the replacement of Oordoo by Hindee is that the latter cannot be written fast, and that in the event of the change taking place, Government will be obliged to increase the *Omlah* to carry on the work of offices. This plea is equally weak and unsupported with the rest. Hindee can be written as fast as Persian by a person well practised in it. So also the change will no more necessitate an increase in existing establishments of offices than it has done in Bengal and the Central Province, where it has recently been introduced. Besides, Court business and daily transactions are still carried on in Hindee in most of the Native States.

The *Lawrence Gazette*, of the same date, is of opinion that, in order to encourage a taste for learning among the agricultural classes of the people, Government would do well ot issue a circular ruling that no persons among them who do not possess literary ability will in future be appointed as lumberdars.

The *Samay Vinod*, of the same date, invites attention to the inconvenience the soldiers of the Native regiments at Nynee Tal are put to, especially in the rainy season, on account of their barracks being thatched with straw; and is of opinion that they should be covered with tin-plates like the other barracks, or with slabs, as is the case at Almorah. It is the paramount duty of a sovereign to attend to the comforts of his troops, and the Editor, therefore, hopes his suggestion will be adopted by Government.

The *Koh-i-Núr*, of the 16th August, under the heading "Umritsur," notices two important cases of thefts which occurred there recently. In one of these which happened at the house of Pundit Bunsee Dhur, late Serishtedar, property estimated at Rs. 7,500 was stolen; while in the other a confectioner lost Rs. 1,500 worth of property.

The *Roznámcha*, of the same date, in its local news columns, states that an order was recently passed by the authorities at Lucknow calling upon the inhabitants of Khalaiq Bagh to remove the thatches of their houses within twelve days from the date of the order, on pain, if they failed to do so, of their being forcibly taken off by the police. In accordance with this order, the police took off the thatches of the poor people, thereby reducing them to great distress and misery. To complete their misfortunes, a fresh order has now been issued to the police to the effect that a fine at the rate of Rs. 25 per day each since the date of the expiration of the term should be collected from those who have hitherto failed to comply with the order.

The Editor remarks that the richer among the inhabitants will of course pay the fine *nolens volens*; but as for the poorer, the whole of their household property will be sold by auction, and yet the proceeds will perhaps be inadequate to cover the fine.

The *Benares Akhbár*, of the 21st August, again points out the need of transferring officials such as Tehseeldars, Deputy Collectors, Sudder Suddoors, &c., from time to time. Under the existing arrangements some of these officials remain located at the same place for 10 or 12 years—a policy the evil consequences of which are too well known to need any comment, and have only lately been manifested in the case of the Sudder Suddoor of Mirzapore. The Editor hopes the attention of Government will be invited to the suggestion here made.

The *Lauh-i-Mahfúz*, of the 22nd August, again draws attention to the misappropriation of the jagheers (consisting of several villages yielding an annual income of many thousand rupees), set apart for the maintenance of the temple in Mohulla Kusroul (Moradabad) by the late Nawab Asif-ood-dowlah. The whole of the income is appropriated for their own purposes by Muhunt Sookh Ram and his son, and, what is worse, a portion of the jagheers has been sold or mortgaged, and some of the groves have been cut down.

The same is said to be the case with the endowments bequeathed by Syud Saâdat Ali, late Tehseeldar (Moradabad). The Tehseeldar at the time of his departure to Mecca left a will duly sealed with the judge, with the request that it might be opened on his death, and the provisions therein contained be carried into effect. These provisions were that, in addition to the jagheers previously assigned by him, a third part of the remaining jagheers of the testator should be also devoted to religious and charitable purposes; that the sole management of the endowments should be entrusted to Moulvie Syud Mahomed Hussun; and that, in the event of any of the sur-

vivors of his family infringing the terms of the will, Government should interfere. Unfortunately, no notice has been taken of all this, and the management of the endowments has been wrested from the hands of the executor.

The *Koh-i-Núr*, of the 23rd August, in a communicated article complains that the income from the local rates in some cities of the Punjab is improperly spent. The contractors, to whom the construction of the works paid for from this income is entrusted, are said to embezzle the money and to give very insufficient wages to the labourers employed, which they prevail upon the poor men to accept by telling them that the works are constructed for their own good. Worse still, men of the cultivating classes are forced to work as labourers, and then have to obtain their release by working for a few days without pay.

The authorities are asked to see to all this.

The *Kárnámah*, of the 25th August, draws attention to an important defect in the Cattle Pound Rules, which is this. When any one sends an animal to the cattle pound, alleging that it was found trespassing in his field or garden, the official in charge of the pound on this bare assertion, and without calling for any witnesses, or making any enquiries, fines the owner of the animal, without heeding the pleas which may be adduced by the latter in his defence. This gives opportunities to malicious persons to wrongfully drive away the cattle belonging to those they have a spite against, and send them to the cattle pound, which increases the ill-feeling between the parties, and leads to very serious consequences. Government is asked to see to this.

Under the heading "Barabunkee," the same paper states that during the last three years rains have been so excessive in that district as to destroy the *khurreef* harvest; and that, consequently, the cultivators are reduced to great distress. The zemindars and talookdars have got deeply in debt, and their

estates are brought under the management of the Court of Wards. This arrangement, instead of lightening their burdens, has served only to aggravate them. Take for example the case of the estate of Raja Drigbijai Singh, Talookdar of Moorar Mow. At first the Court of Wards promised to pay Rs. 36,000 annually to the heirs of the Raja, but at the end of the year reduced the allotment to Rs. 24,000, while this year an order has been passed limiting it to Rs. 18,000 per annum only. All this is owing to the unnecessary cost incurred in the pay of the employes of the court, the increase in the Government assessment on lands, the scantiness of the produce, and the fact of a large number of cultivators having given up their holdings, and thousands of beegahs of land being consequently left uncultivated.

This is the case with the whole Province of Oudh, and the writer thinks the attention of the Chief Commissioner, as well as of the Governor-General, should be directed to the matter.

The *Puttiala Akhbár*, of the same date, under the heading "Jodhwan" (a place in Tehseel Kulanjee, in the Dera Ismaeel Khan district), states that the inhabitants of that place are often carried away by mountaineers while asleep, and are killed by them, unless they pay a ransom of Rs. 1,200 each.

POLITICAL (FOREIGN).

The *Koh-i-Núr*, of the 23rd August, praises the Maharajah of Cashmere and Jummoo for the interest taken by him in promoting shawl and silk manufactures in his dominions, and the liberality displayed by him in giving pecun iary aid to shawl-weavers from time to time. During the láte war between France and Prussia when the shawl-weavers of different cities of India were reduced to the greatest distress, the Maharajah gave liberal aid to the large number of men of that profession in his territories, amounting at least to Rs. 1,00,000, by purchasing a large quantity of woollen fabrics from them, and making advances in money to those who had

no goods to sell. In addition to this, he has just displayed another conspicuous proof of his liberality by advancing Rs. 1,50,000 to be distributed among the shawlweavers, in order to assist them in promoting their manufactures.

The active interest taken by the Maharajah in promoting silk manufactures in his dominions is too well known to need any comment here. An idea of this may be formed from the fact that the cost of the establishment for managing the silk manufactories has been increased by Rs. 1,000, and that a reward of Rs. 1,200 has recently been conferred by His Highness on Baboo Nilamber for his exertions to improve them.

The following Vernacular newspapers have been examined in this report :—

No.	Name of Newspaper.	Language.	Locality.	When published.	Date.	Date of Receipt.
					1873.	1873.
1	*Mangal Samáchár*, ...	Oordoo and Hindee,	Beswan, ...	Monthly, ...	July 1st	August 16th
2	*Vidyá Vilás*, ...	Oordoo and Dogrit,	Jummoo, ...	Weekly, ...	„ 31st	„ 16th
3	*Naiyir-i-Akbar*, ...	Oordoo, ...	Bijnour, ...	Ditto, ...	„ 31st	„ 27th
4	*Jabbalpore Samáchár*, ...	Anglo Hindee, ...	Hoshangabad,	Monthly, ...	August 1st	„ 27th
5	*Vidyá Vilás*, ...	Oordoo and Dogrit,	Jummoo, ...	Weekly, ...	„ 7th	„ 25th
6	*Málwah Akhbár*, ...	Marathi, ...	Indore, ...	Ditto, ...	„ 8th	„ 18th
7	*Mukhbir-i-Sádiq*, ...	Oordoo, ...	Lucknow, ...	Ditto, ...	„ 8th	„ 25th
8	*Roznámcha*, ...	Ditto, ...	Ditto, ...	Daily, ...	„ 9th	„ 16th
9	*Vritt Dhárá*, ...	Marathí, ...	Dhar, ..	Weekly, ...	„ 10th	„ 16th
10	*Gwalior Gazette*, ...	Oordoo, ...	Gwalior, ...	Ditto, ...	„ 10th	„ 18th
11	*Mayo Memorial Gazette*, ...	Ditto, ...	Delhi, ...	Tri-monthly, ...	„ 10th	„ 26th
12	*Roznámchá*, ...	Ditto, ...	Lucknow, ...	Daily, ...	„ 11th	„ 16th
13	*Sádiq-ul-Akhbár*, ...	Ditto, ...	Bhawulpore, ...	Weekly, ...	„ 11th	„ 19th
14	*Márwár Gazette*, ...	Oordoo and Hindee,	Jodhpore, ...	Ditto, ...	„ 11th	„ 20th
15	*Inglis Gazette*, ...	Hindee, ...	Moradabad, ...	Ditto, ...	„ 11th	„ 23rd
16	*Roznámcha*, ...	Oordoo, ...	Lucknow, ...	Daily, ...	„ 12th	„ 16th
17	*Maqsúd-ul-Akhbár*, ...	Ditto, ..	Gurgaon, ...	Weekly, ...	„ 12th	„ 21st
18	*Strachey Gazette*, ...	Ditto, ...	Moradabad, ...	Ditto, ...	„ 12th	„ 23rd
19	*Naf'-ul-Azim*, ...	Arabic, ...	Lahore, ...	Ditto, ...	„ 12th	„ 25th
20	*Roznámchá*, ...	Oordoo, ...	Lucknow, ...	Daily, ...	„ 13th	„ 16th
21	*Akhbár-i-Am*, ...	Ditto, ...	Lahore, ...	Weekly, ...	„ 13th	„ 16th
22	*Rohilkhund Akhbár*, ...	Ditto, ..	Moradabad, ...	Bi-monthly, ...	„ 13th	„ 18th
23	*Rifáh-i-Am*, ...	Ditto, ...	Sealkote, ...	Weekly, ...	„ 13th	„ 18th
24	*Benares Akhbár*, ...	Hindee, ...	Benares, ...	Ditto, ...	„ 14th	„ 16th
25	*Akhbár-i-Alam*, ...	Oordoo, ...	Meerut, ...	Ditto, ...	„ 14th	„ 18th
26	*Muhibb-i-Hind*, ...	Ditto, ...	Ditto, ...	Ditto, ...	„ 14th	„ 18th
27	*Roznámchá*, ...	Ditto, ...	Lucknow, ...	Daily, ...	„ 14th	„ 25th
28	*Vidyá Vilás*, ...	Oordoo and Dogrit,	Jummoo, ...	Weekly, ...	„ 14th	„ 30th

29	*Shola-i-Túr,*	Oordoo, ...	Cawnpore, ...	Ditto, ...	,,	15th	,,	16th
30	*Núr-ul-Absár,*	Ditto, ...	Allahabad, ...	Bi-monthly, ...	,,	15th	,,	16th
31	*Lawrence Gazette,*	Ditto, ...	Meerut, ...	Weekly, ...	,,	15th	,,	18th
32	*Allygurh Institute Gazette,* ...	Oordoo and English,	Allygurh, ...	Ditto, ...	,,	15th	,,	18th
33	*Oudh Akhbár,*	Oordoo, ...	Lucknow, ...	Bi-weekly, ...	,,	15th	,,	18th
34	*Ab-i-Hayát-i-Hind,*	Oordoo and Hindee,	Agra, ...	Bi-monthly, ...	,,	15th	,,	19th
35	*Khair Khwáh-i-Alam,*	Oordoo, ...	Delhi, ...	Tri-monthly, ...	,,	15th	,,	19th
36	*Lauh-i-Mahfúz,*	Ditto, ...	Moradabad, ...	Weekly, ...	,,	15th	,,	19th
37	*Akhbár-i-Anjuman-i-Panjáb,* ...	Ditto, ...	Lahore, ...	Ditto, ...	,,	15th	,,	19th
38	*Samaya Vinod,*	Oordoo and Hindi,	Nynee Tal, ...	Bi-monthly, ...	,,	15th	,,	20th
39	*Almorah Akhbár,*	Ditto, ...	Almorah, ...	Ditto, ...	,,	15th	,,	20th
40	*Amír-ul-Akhbár,*	Oordoo, ...	Loharoo, ...	Ditto, ...	,,	15th	,,	20th
41	*Rajputána Social Science Congress Gazette.*	Ditto, ...	Jeypore, ...	Weekly, ...	,,	15th	,,	21st
42	*Málwa Akhbár,*	Marathi ...	Indore, ...	Ditto, ...	,,	15th	,,	21st
43	*Khurshid-i-Jahántab,*	Oordoo, ...	Agra, ...	Bi-monthly, ...	,,	15th	,,	25th
44	*Mufid-i-Am,*	Ditto, ...	Ditto, ...	Ditto, ...	,,	15th	,,	25th
45	*Roznámchá,*	Ditto, ...	Lucknow, ...	Daily, ...	,,	15th	,,	25th
46	*Meerut Gazette,*	Ditto, ...	Meerut, ...	Weekly, ...	,,	16th	,,	18th
47	*Oordoo Delhi Gazette,*	Ditto, ...	Agra, ...	Ditto, ...	,,	16th	,,	18th
48	*Núr-ul-Anwár,*	Ditto, ...	Cawnpore, ...	Ditto, ...	,,	16th	,,	18th
49	*Koh-i-Núr,*	Ditto, ...	Lahore, ...	Ditto, ...	,,	16th	,,	19th
50	*Panjábi Akhbár,*	Ditto, ...	Ditto, ...	Ditto, ...	,,	16th	,,	19th
51	*Akhbár-i-Anjuman-i-Hind,* ...	Ditto, ...	Lucknow, ...	Ditto, ...	,,	16th	,,	19th
52	*Khair Khwah-i-Panjab,* ...	Ditto, ...	Goojranwalla,	Ditto, ...	,,	16th	,,	19th
53	*Jalwa-i-Túr,*	Ditto, ...	Meerut, ...	Ditto, ...	,,	16th	,,	20th
54	*Rohilkhund Akhbár,*	Ditto, ...	Moradabad, ...	Bi-weekly, ...	,,	16th	,,	21st
55	*Najm-ul-Akhbár,*	Ditto, ...	Meerut, ...	Weekly, ...	,,	16th	,,	22nd
56	*Oordoo Akhbár,*	Ditto, ...	Delhi, ...	Ditto, ...	,,	16th	,,	25th
57	*Roznámchá,*	Ditto, ...	Lucknow, ...	Daily, ...	,,	16th	,,	25th
58	*Akmal-ul-Akhbár,*	Ditto, ...	Delhi, ...	Weekly, ...	,,	17th	,,	21st
59	*Khair Khwáh-i-Oudh,*	Ditto, ...	Lucknow, ...	Ditto, ...	,,	17th	,,	22nd
60	*Majma-ul-Bahrain,*	Ditto, ...	Loodhiana, ...	Ditto, ...	,,	17th	,,	22nd
61	*Vritt Dhárá,*	Marathi ...	Dhar, ...	Ditto, ...	,,	17th	,,	22nd
62	*Gwalior Gazette,*	Oordoo and Hindee,	Gwalior, ...	Ditto, ...	,,	17th	,,	29th
63	*Dabdaba-i-Sikandari,*	Oordoo, ...	Rampore, ...	Ditto, ...	,,	18th	,,	21st

No.	Name of Newspaper.	Language.	Locality.	When published.	Date.	Date of Receipt.
					1873.	1873.
64	*Roznámchá,*	Dordoo, ...	Lucknow, ...	Daily, ...	August 18th	„ 21st
65	*Anjuman Akhbár,*	Ditto, ...	Shahjehanpore,	Ditto, ...	„ 18th	„ 21st
66	*Pattiala Akhbár,*	Ditto, ...	Puttiala, ...	Ditto, ...	„ 18th	„ 22nd
67	*Inglis Gazette,*	Hindee, ...	Moradabad, ...	Ditto, ...	„ 18th	„ 23rd
68	*Roznamchá,*	Oordoo, ...	Lucknow, ...	Daily, ...	„ 18th	„ 25th
69	*Sadiq-ul-Akhbár,*	Ditto, ...	Bhawulpore, ...	Weekly, ...	„ 18th	„ 25th
70	*Márwár Gazette,*	Oordoo and Hindee,	Jodhpore, ...	Ditto, ...	„ 18th	„ 26th
71	*Oudh Akhbár,*	Oordoo, ...	Lucknow, ...	Bi-weekly, ...	„ 19th	„ 20th
72	*Akhyár-ul-Akhbár,*	Ditto, ...	Ditto, ...	Weekly, ...	„ 19th	„ 21st
73	*Nasim-i-Jaunpore,*	Ditto, ...	Jaunpore, ...	Ditto, ...	„ 19th	„ 21st
74	*Matla-i-Núr,*	Ditto, ...	Cawnpore, ...	Ditto, ...	„ 19th	„ 22nd
75	*Naf'-ul-Azím,*	Arabic, ...	Lahore, ...	Ditto, ...	„ 19th	„ 25th
76	*Maqsud-ul-Akhbár,*	Oordoo, ...	Goorgaon, ...	Ditto, ...	„ 19th	„ 25th
77	*Roznamchá,*	Ditto, ...	Lucknow, ...	Daily, ...	„ 19th	„ 27th
78	*Muir Gazette,*	Ditto, ...	Meerut, ...	Weekly, ...	„ 20th	„ 23rd
79	*Akhbár-i-Am,*	Ditto, ...	Lahore, ...	Ditto, ...	„ 20th	„ 23rd
80	*Rohilkhund Akhbár,*	Ditto, ...	Moradabad, ...	Bi-weekly, ...	„ 20th	„ 25th
81	*Agra Akhbár,*	Ditto, ...	Agra, ...	Tri-monthly, ...	„ 20th	„ 25th
82	*Saiyid-ul-Akhbár,*	Ditto, ...	Delhi, ...	Ditto, ...	„ 20th	„ 25th
83	*Rifáh-i-Am,*	Ditto, ...	Sealkote, ...	Weekly, ...	„ 20th	„ 25th
84	*Mayo Memorial Gazette,* ...	Ditto, ...	Delhi, ...	Tri-monthly, ...	„ 20th	„ 26th
85	*Roznamchá,*	Ditto, ...	Lucknow, ...	Daily, ...	„ 20th	„ 27th
86	*Benares Akhbar,*	Hindee, ...	Benares, ...	Weekly, ...	„ 21st	„ 23rd
87	*Akhbár-i-Alam,*	Oordoo, ...	Meerut, ...	Ditto, ...	„ 21st	„ 25th
88	*Roznamchá,*	Ditto, ...	Lucknow, ...	Daily, ...	„ 21st	„ 27th
89	*Vidyá Vilás,*	Oordoo and Dogrit,	Jummoo, ...	Weekly, ...	„ 21st	„ 30th
90	*Shola-i-Túr,*	Oordoo, ...	Cawnpore, ...	Ditto, ...	„ 22nd	„ 23rd
91	*Oudh Akhbár,*	Ditto, ...	Lucknow, ...	Bi-weekly, ...	„ 22nd	„ 23rd
92	*Lawrence Gazette,*	Ditto, ...	Meerut, ...	Weekly, ...	„ 22nd	„ 25th
93	*Allygurh Institute Gazette,* ...	Oordoo and English,	Allygurh, ...	Ditto, ...	„ 22nd	„ 25th
94	*Sham-ul-Akhbár,*	Oordoo, ...	Lucknow, ...	Bi-monthly, ...	„ 22nd	„ 25th
95	*Rajputáná Social Science Congress Gazette.*	Ditto, ...	Jeypore, ...	Weekly, ...	„ 22nd	„ 26th

96	*Akhbár-i-Anjuman-i-Panjáb,*	...	Ditto,	...	Lahore,	...	Ditto,	...	,,	22nd	,, 26th
97	*Málwah Akhbár,*	...	Marathi,	...	Indore,	...	Ditto,	...	,,	22nd	,, 27th
98	*Roznámcha,*	...	Oordoo,	..	Lucknow,	...	Daily,	...	,,	22nd	,, 27th
99	*Lauh-i-Mahfuz,*	...	Ditto,	...	Moradabad,	...	Weekly,	...	,,	22nd	,, 29th
100	*Meerut Gazette,*	...	Ditto,	...	Meerut,	...	Ditto,	...	,,	23rd	,, 25th
101	*Oordoo Delhi Gazette,*	...	Ditto,	...	Agra,	...	Ditto,	...	,,	23rd	,, 25th
102	*Núr-ul-Anwár,*	...	Ditto,	...	Cawnpore,	...	Ditto,	...	,,	23rd	,, 25th
103	*Koh-i-Núr,*	...	Ditto,	...	Lahore,	...	Ditto,	...	,,	23rd	,, 26th
104	*Panjábi-Akhbár,*	...	Ditto,	...	Ditto,	...	Ditto,	...	,,	23rd	,, 26th
105	*Akhbár-i-Anjuman-i-Hind,*	...	Ditto,	...	Lucknow,	...	Ditto,	...	,,	23rd	,, 26th
106	*Kavì Vachun Sudhá,*	...	Hindee,	...	Benares,	...	Bi-monthly,	...	,,	23rd	,, 27th
107	*Rohilkhund Akhbár,*	...	Oordoo,	...	Moradabad,	...	Bi-weekly,	...	,,	23rd	,, 28th
108	*Jalva-i-Túr,*	...	Ditto,	...	Meerut,	...	Weekly,	...	,,	24th	,, 26th
109	*Khair-Khwah-i-Panjab,*	...	Ditto,	...	Goojranwalla,		Ditto,	...	,,	24th	,, 27th
110	*Akmal-ul-Akhbár,*	...	Ditto,	...	Dehli,	...	Ditto,	...	,,	24th	,, 28th
111	*Vritt Dhárá,*	...	Marathi,	...	Dhar,	...	Ditto,	...	,,	24th	,, 29th
112	*Mujmá-ul-Bahrain,*	...	Oordoo.	...	Loodhiana,	...	Ditto,	...	,,	24th	,, 29th
113	*Khair Khwáh-i-Oudh,*	...	Ditto,	...	Lucknow,	...	Ditto,	...	,,	24th	,, 29th
114	*Oordoo Delhi Gazette,*	...	Ditto,	...	Delhi,	...	Ditto,	..	,,	24th	,, 30th
115	*Najm-ul-Akhbár,*	...	Ditto,	...	Meerut,	...	Ditto,	...	,,	24th	,, 30th
116	*Tahzib-ul-Akhláq,*	...	Ditto,	...	Allygurh,	...	Not fixed,	...	,,	25th	,, 26th
117	*Dabdaba-i-Sikandarí,*	...	Ditto,	...	Rampore,	...	Weekly,	...	,,	25th	,, 28th
118	*Kárnamáh,*	...	Ditto,	...	Lucknow,	...	Ditto,	...	,,	25th	,, 28th
119	*Anjuman Akhbár,*	...	Ditto,	...	Shahjehanpore,		Ditto,	...	,,	25th	,, 28th
120	*Khair Khwáh-i-Alam,*	...	Ditto,	...	Dehli,	...	Tri-monthly,	...	,,	25th	,, 28th
121	*Pattiala Akhbár,*	...	Ditto,	...	Pattiala,	...	Weekly,	...	,,	25th	,, 29th
122	*Nasím-i-Jaunpore,*	...	Ditto,	...	Jaunpore,	...	Ditto,	...	,,	26th	,, 29th
123	*Oudh Akhbár,*	...	Ditto,	...	Lucknow,	...	Bi-weekly,	...	,,	26th	,, 28th
124	*Akhyar-ul-Akhbár,*	...	Ditto,	...	Ditto,	...	Weekly,	...	,,	26th	,, 29th
125	*Matla-i-Núr,*	...	Ditto,	...	Cawnpore,	...	Ditto,	...	,,	26th	,, 29th
126	*Akhbár-i-Am,*	...	Ditto,	...	Lahore,	...	Ditto,	...	,,	27th	,, 30th
127	*Oudh Akhbár,*	...	Ditto,	...	Lucknow,	...	Bi-weekly,	...	,,	29th	,, 30th

ALLAHABAD:
The 6th October, 1873.

SOHAN LAL,
Offg. Govt. Reporter on the Vernacular Press of Upper India.